

COMMON GROUND



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The Council of Christians and Jews

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To combat all forms of religious and racial intolerance. To promote mutual understanding and goodwill between Christians and Jews, and to foster co-operation in educational activities and in social and community service.

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Signed articles express the views of the contributors which are not necessarily those of the Council of Christians and Jews.

Freedom of Religion

“EVERYONE HAS the right to freedom of thought, conscience and religion.” To this affirmation, and to its implications as laid down in Article 18 of the Universal Declaration of Human Rights, forty-eight Member States of the United Nations set their seal in December 1948. None voted against. Eight only abstained: the U.S.S.R., five nations of the Soviet bloc, South Africa and Saudi Arabia.

For all that the principle is clearly defined, however, the enjoyment of full religious liberty is seriously curtailed in many countries, in some for political and in others for religious reasons. Thus, for example, while the right to religious liberty, or at least to freedom of worship, is written into the constitution of the Communist States of Eastern Europe, it frequently happens that liberties theoretically granted are administratively restricted or denied. Young people may be free in law to attend Church Services. But so long as their teachers are virtually required by the State to discourage them from doing so, and Party Rallies and Parades, failure to participate in which incurs at least a social stigma, are arranged so as to overlap with times of Church Services, it can hardly be said that these young people enjoy the rights to which they are constitutionally entitled.

Equally serious, however, in its long-range implications is the denial or curtailment of religious liberty on religious grounds. This happens in many countries in which one religious community—by which we do not necessarily mean the Roman Catholic or any other

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Christian group—is in the majority. There are Moslem countries, for example, in which the Christian minorities are at a considerable disadvantage. Moreover, we do well to remember that the achievement of full religious toleration even in our own country is of comparatively recent date.

For some years past, however, there has been increasing concern about alleged infringements of religious liberties in certain Roman Catholic countries, and particularly in Colombia and Spain. It was hardly surprising, therefore, that discussion of these issues at a recent meeting of the Central Committee of the World Council of Churches should have engendered considerable heat. Many of the resolutions proposed are described as having been “aimed at” the Roman Catholic Church.

It is all the more gratifying that in the end wise counsels prevailed. Resolutions which did little more than express indignation were abandoned in favour of a proposal put forward by the Archbishop of Canterbury that the Executive Committee of the World Council be asked to study “the problem of religious liberty arising in Roman Catholic and other countries.” We welcome this for several reasons.

First, it is positive and constructive. It would be idle to pretend that in some countries at least very serious difficulties do not exist. But the Archbishop is surely right in his contention that the only possible approach to those difficulties is what he calls “the quiet and responsible way,” and it is greatly to be hoped that the way may lead eventually to direct contact with the Roman Catholic authorities. Indeed such an approach might be welcomed, for there is not wanting evidence of serious concern about these matters in Rome itself.

We welcome the proposal secondly because it refers not merely to Roman Catholic, but “other countries” also. Besides our present difficulties in the field of inter-religious relations, there is also the conflict between those who start from a religious standpoint and those who invest their denial of religion with all the authority of a new and dynamic faith. This conflict, though it takes many forms in many different countries (not excluding our own), is nowhere more acutely felt than in some of the countries of Eastern Europe. And here we do well to remember that the Roman Catholic Church has so far borne the brunt of the attack, and that at the price of no small suffering.

PSYCHOLOGICAL CAUSES OF GROUP PREJUDICE TODAY

Thirdly, the proposal focusses attention on the urgent need for much more serious study on all sides of what is meant by religious toleration. As Professor Goodhart reminded us in his Waley Cohen Memorial Lecture, to claim any liberty for oneself carries with it the obligation to exercise tolerance towards others. This holds good even though we may feel the risk entailed in granting them those liberties is a very serious one. These are not merely academic issues. They are amongst the most urgent practical problems in our modern society.

Finally, it is not very long since this Council's own Religious Liberty Group provided one of the few places in which Anglicans and Roman Catholics, Free Churchmen and Jews were able to meet. The experience of this group showed that where there is a genuine desire to work together and a readiness to discuss even controversial issues without prejudice, real progress in mutual understanding is possible.

Psychological Causes of Group Prejudice Today

T. H. PEAR

*This summary of a paper by Professor T. H. Pear, M.A., B.Sc.,
Emeritus Professor of Psychology in the University of Manchester,
completes our series of articles on " Race, Religion and Colour "
written as background papers for schools conferences.*

LET US begin with a few questions and answers. What is prejudice? Is it always deplorable? Are all persons who in certain circumstances think or act in a prejudiced way ignorant, stupid or wicked? Could your best-informed friend entirely avoid prejudice?

"Prejudice" is derived from the Latin *praejudicium*, and has undergone a change of meaning. In the transformation there were three stages. First, it meant a precedent, a judgment based on previous decisions and experiences. Later, in English, it meant a premature or hasty judgment, formed before due examination and consideration of the facts. Finally it meant a prior, unsupported judgment, with a flavour of favourableness or unfavourableness.

The prejudices which we observe today are usually unfavourable. Some weight might be attached to the brief definition: "thinking ill

of others without sufficient warrant." A wit defined prejudice as "being down on something you're not up on:" this often describes educational or cultural prejudice.

Most of us are prejudiced in favour of certain things, for instance clothes, facial appearances, ways of speaking or "manners." Some prejudices are desirable: a motorist must judge instantaneously drivers' and pedestrians' road sense, and if he takes a dim view of the self-control of certain people leaving a public house at closing time, he may be mistaken, but morally he is right. A mother is prejudiced in favour of her young children.

Personal prejudices are often called idiosyncrasies, and may result from physiological make-up or early experiences. A young child may be particularly influenced by affection or fear for his father or mother: the results of "one-parent domination" can often be observed in his behaviour, even when he is an adult.

Religious prejudices are usually due to early example and indoctrination. Today, under the influence of the Press, films, radio and television, religious and political prejudices may be interwoven to an extent undreamt of fifty years ago. Whether today religious sectarianism on a large scale is ever free from political implications is a serious and puzzling question.

Our present concern is with the mental causes of "group" prejudice, though we should always remember that a social group, however large, is composed of individual persons. A group should be distinguished from a mere collocation. A handful of marbles thrown on the ground is an example of the latter. A city bus-queue at rush hour, if the buses are very frequent, is a collocation, but villagers waiting for the regular two-hourly bus to the town are likely to form a group or groups with internal social relations.

Family influence

The most obvious, and in many countries the dominating social group is the family. Though in this country the advantages of the family as an institution need no emphasis, with few exceptions it is in the home that prejudices concerning social class, economic stratum, colour, race and religion arise. A child may be induced, by example and precept, to believe that certain other people, seen and heard daily outside his home, are "not our sort;" that they are rich, stuck-up, rough, or dirty; or that people of another race or colour, whatever their qualities of character, should be avoided.



FAMILY AT PRAYER

From "The Whole Psalms in foure partes, which may be song to al musicall instruments, set forth for the encrease of vertue : and abolishing of other wayne and triflying ballades," by John Day, 1563.

In many close-knit families, strong prejudices grow up: some result from inculcating, from the highest motives, great enthusiasm for virtues assumed to be possessed in especial richness, or exclusively, by a particular group of people. To praise a generous self-effacing act as "Christian" is natural to anyone of that faith, yet to a very young child it might imply that people who are not Christians do not behave in this way. To tell Johnny to "behave like a little gentleman" may mean that he should be really gentle, considerate and polite, or that he should wear certain clothes on the "right" occasions and conform to the manners of "his" class.

Soon the child becomes a member of a school and of sub-groups within it; standards, classes, forms, "houses." Here he is subjected

to continual influences designed to render him specially loyal to these groups. Yet an extension of such loyalties should be effected while he is still at school. A problem for any forward-looking educator, and one which is not always tackled with energy or enthusiasm, is how to use "school-loyalty" as a basis for the formation of warm feelings towards groups outside the school. Loyalty to greater groups and eventually to mankind is badly needed today.

Class prejudices

Closely bound up with sentiments about home and school are class sentiments. These, whether or not they are deliberately inculcated at school, are accentuated by our present classification of schools. Yet in England class is only one type of social difference, and possibly not the most important today. Several other types can be distinguished: all, in different ways, can be suffused by group prejudices. Most easy to understand and observe are economic strata, based on income, although high taxation and high wages continue to narrow the distance between rich and poor. There are still marked differences in adults' educational strata, but these differences also are decreasing, as the winners of scholarships to schools and universities enter the world of work, and heads of upper class families find it increasingly difficult to afford expensive schooling for their children.

Probably the most encouraging social symbol in the last few years is status; officially recognised "functional" position. A working man or woman can become a parish or county councillor, secretary or chairman of an important committee, mayor or M.P. as a result, in most cases, of hard work and recognised merit. Usually such status is not permanent; its holder may be outvoted at the next election.

Social class is hard to define; easy to illustrate. In England today class difference is "convivial," in the proper sense of that term. A person of your own class is one whom you would naturally and spontaneously invite to your house, to meet your family or close friends, and who would not surprise or embarrass you if he returned the invitation. "How you feel towards another person, and how he feels towards you" is a description. Some people are class-conscious without being class-antagonistic; a few are almost classless. But in the minds of many people, class cuts across all the other social differences we have mentioned.

PSYCHOLOGICAL CAUSES OF GROUP PREJUDICE TODAY

Up to now, we have considered group prejudices among people who appear to each other as similar. We turn to consider the nature and kinds of prejudice against persons who "look different." In Britain, a Conservative cannot identify a Communist, or a Christian an Agnostic, by mere inspection. But, to take examples, many Jews, Negroes and Chinese are recognisable at a glance. This visual difference is of little importance to children, even if it is noticed. It is exploited by extremely prejudiced persons, for whom the above assertion about children is a real worry. They generally declare that to all people of "our kind" the appearance of "the others" is unattractive, and are nonplussed by the reply that, on the contrary, many individuals are especially attracted by and interested in the perceived differences. The "antis" may then shift their ground, and say that such an attraction is "wrong"—quite another question. Or they impute to the "other" group social defects which in fact are to be found in any sophisticated community.

Group prejudices of the kind just described are currently discussed on different intellectual levels. The Swedish sociologist Gunnar Myrdal, who wrote a great book on colour prejudice in America¹, said recently that in many parts of America it is now considered "uneducated" to express prejudice against races. And most Americans like to be regarded as educated people. A level of argument below this tries to persuade us that all human beings are "really" alike (which is true only in a very vague sense and runs counter to the fact that we are always making discriminations even between our acquaintances) so that there is little or nothing to fuss about.

Reducing tensions

What can be done to reduce prejudice amongst those of school age? Professor Gordon W. Allport, who has written an admirable book on the subject², makes the following suggestions, paraphrased here:

(i) Teach the real meaning of "race," so that the word is not used unthinkingly. The misconceptions of "racism" in its various forms can be made clear to older children.

¹ "An American Dilemma," 1944, New York, Harper.

² "The Nature of Prejudice," 1954, Cambridge, Mass., Addison-Wesley Co.

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(ii) Exhibit group customs and explain their significance by pictures of modern exhibits and festivals, and rely less on the old-fashioned presentation of "amusing" differences. Encourage personal reports from pupils whose national backgrounds differ from those of most members of their school class. Give a sympathetic account of religious backgrounds, with particular reference to the significance of religious holy days.

(iii) Explain the nature of "tabloid thinking" which gives rise to expressions of opinion such as "English are stuck-up and won't see a joke," "Americans think money matters most, and are boastful."

(iv) Explain "scapegoating mechanisms," by which we tend to displace our own feelings of guilt upon persons who are usually unable to retaliate.

(v) Try to understand traits of behaviour which naturally arise as a result of resented victimisation.

(vi) Do not attempt to hide or gloss over facts concerning discrimination and prejudice in our own country.

(vii) Explain the feelings which minorities have about their situation, why they are especially touchy on certain points, and point out the elementary courtesies they naturally expect.

(viii) Teach that multiple loyalties are possible; and that they may be concentric; the larger including the smaller.

Jewish Ceremonial and its Meaning

C. E. CASSEL

Judaism is renowned for its attention to ancient custom and religious observance. In this article Rabbi C. E. Cassell, formerly Second Minister of the West London Synagogue, describes and interprets some of the more important ceremonial laws commonly observed by Jews today.

ALL RELIGIOUS systems try to sublimate their teachings into the shortest possible expression. It is, however, significant that although the fundamental precept of Judaism is undoubtedly expressed in that great verse from Deuteronomy which the Jew is bidden to repeat twice each day, the so-called *Shema*, the "Hear O Israel, the Lord our God, the Lord is One," very few Jews, if any, would care to express the essence of Judaism in a sentence like *credo in unum deo*.

JEWISH CEREMONIAL AND ITS MEANING

The best known answer to this problem comes from our great teacher Hillel, who when asked to explain Judaism to a gentile in, as the story goes, the time this gentile could stand on one foot, paraphrased the well known saying from Leviticus "Love thy neighbour as thyself" in the following way: "Do not do unto others what you would not like to have done to yourself." "This," so Hillel explained, "is the whole of Judaism. The rest is only explanation. Now go and learn." Others have made similar attempts, and perhaps the one that would find most universal approval is the eighth verse of the sixth chapter of Micah: "He hath shown thee, O man, what is good, and what doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God."

Practical religion

From these statements one thing emerges clearly. However the essence of Judaism may be expressed, preference is given to the practical side as opposed to the theoretical. The way of life in Judaism attracts more attention than the creed, although that does not mean that we Jews are bereft of theological or even dogmatic exposition. It explains furthermore the very great emphasis that my religion puts on ceremonies. The Jewish ceremonial law aims at filling all the various phases of man's existence with purpose and meaning. It is by no means restricted to the religious life in the narrow sense. The dictum "In every place where I hear My name mentioned will I call upon thee and bless thee" is taken as literally by the Jew as that other great admonition "And thou shalt be unto Me a nation of priests and a Holy people." His home as well as his Synagogue, his daily occupation and calling as much as the moments of his most intense communion with the Divine, are to be evidence of his priesthood as well as of the nearness of God. An overriding system of, as the traditional literature enumerates them, 613 do's and do not's has been elaborately worked out and in the ideal state of affairs, the Jew is bidden to seek at least one hundred occasions each day to say a blessing.

The Jewish home is particularly enriched by ceremonies. When the Jew sets up his house he consecrates it by a special ceremony of affixing to its door the little scroll of parchment known as the *Mezuzah*, containing the *Shema* and such other passages from the scripture where this ceremony is commanded. It reminds him both when he enters the house and when he leaves it that everything that

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pervades within the four walls of his home, and everything that takes place in the world outside, is subject to the Law of God. The meal that is taken, however scanty or however rich, is not only accompanied by grace, both before and after, but before sitting down the Jew is bidden ceremonially to wash his hands, to be reminded by physical cleanliness of the spiritual purity which is the mainstay of society. Jewish dietary laws, with their elaborate system of avoiding certain forbidden foods and of preparing foods in a certain way, again drive home spiritual messages, such as the abstention from certain qualities with which the forbidden animals are supposed to be endowed.

Sabbath observance

Particular attention, of course, is given to that greatest of Jewish social and religious contributions, the Sabbath Day, the day of rest for all God's children. It is heralded by the mother of the house lighting the Sabbath candles, to remind us of the spiritual light which the Sabbath bestows upon those who observe it in truth. Then the father lifts a cup of wine as a symbol of joy, in a prayer of sanctification called the *Kiddush*, for the Sabbath is a day of great and lasting spiritual joy. Two loaves of bread remind the family of the double portion of manna that fell on the Friday during the forty long years of wandering in the desert.

As the Sabbath ends, the family again is assembled and the ceremony of *Havdalah*, to mark the division between the Holiness of the Sabbath and the profaneness of the workaday, is performed. A cup of wine is again blessed, a plaited candle is lit in order to signify that work may again be performed, spices in a box are brought and their scent is a symbol of the strength which we need so badly during our workaday activities.

Festivals and Holy Days

Special ceremonies are, of course, bidden to be observed on certain days. Perhaps the best known is the homely and colourful eve of the festival of Passover, the so-called *Seder* night, when everything is done in accordance with a certain *Seder*, the Hebrew word for order. It was such a night when Jesus and his disciples gathered in order to celebrate the Passover which has since become known as "The Last Supper." It is, however, far more elaborate than the description in the Gospel indicates. This description concentrates

only on the beginning of the ceremony, the *Kiddush*, or sanctification of the wine and the bread. But there are many more aspects to it. It is a night which originally used to be a gathering of the clans in the courtyards of the Temple of Jerusalem, preparing and eating the paschal lamb and telling the old story of the Exodus from Egypt. Basically, it is still the same. It centres round a meal. It is obligatory to recite the story of the Exodus. The very title of the booklet from which it is recited, the *Hagadah*, means "story" and it is punctuated by a number of symbols, reminding us of ancient days when the Temple still stood. The roasted bone and the roasted egg commemorate the paschal lamb and the festival sacrifice. The eating of bitter herbs commemorates the bitterness of slavery. A mixture of apples, cinnamon and raisins, called *Charoset*, symbolises the clay of which the bricks were made. Salt water represents the tears shed over the slavery. Last but by no means least, an extra cup is put on the table to welcome the Prophet Elijah, who according to Malachi will be sent before the coming of the great and dreadful day of the Lord, the day which shall see the liberation of mankind from war and strife, as the day of the Passover once saw the liberation of Israel from the Egyptian yoke. During the eight days of the festival, the Jew partakes of no leavened bread, to commemorate the biblical description of the Exodus, when the children of Israel had no time to bake bread properly.

Pentecost and Tabernacles

The next special day, seven weeks or fifty days after Passover, and hence called either the Feast of Weeks, *Shavuot*, or the Festival of the Fifty, Pentecost, commemorates the giving of the Law on Mount Sinai. On this day Synagogues are decorated with flowers and branches, recalling the rabbinical tradition that the mount burst forth in bloom and blossom. And on the great harvest festival of the autumn, the festival of Tabernacles, the harvest hut, so common in oriental countries, symbolises at the same time the frail buildings that were put up by the Israelites during their wanderings in the wilderness, for the Jew has been bidden ever since to dwell in booths during the days of this festival.

On the first day of his religious year, *Rosh Hashanah*, or New Year, in his home, after the ceremony of *Kiddush*, he partakes of a sweet apple dipped into honey, accompanied by a prayer that the year to come may be a sweet and pleasant one. In his Synagogue, he

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hears the call of the ram's horn, commemorating the story of Abraham's obedience on Mount Moriah when ordered to sacrifice his son. Having prayed for the forgiveness of their sins in the Synagogue service, some Jews go in the afternoon of the New Year to a nearby river for a special ceremony in which God is asked symbolically to carry away their sins in the flowing water.

The greatest of the Jewish festivals, the Day of Atonement, is, however, completely bereft of the picturesque of the ceremonial. It is a day which is dedicated completely and exclusively to prayer and reflection, which is not to be disturbed by any sort of activity, be it ceremonial or be it the partaking of food, and in the case of the very strict, even of the refreshment of sleep, for twenty-four hours.

The minor festival of *Chanukah* commemorates the rededication of the Temple by the Maccabees, after the Syrian defilement, and is adorned by the lighting of an eight-branched candlestick to remind us of the miracle of the one-day ration of oil that lasted for eight days. One candle is lit on the first night, and a further one is added each successive evening. Finally, there are scores of other less known commemorative days, most of them with their own particular ceremonies and customs.

By all these ceremonies, as well as those that mark his personal life, his birth, his marriage, and his death, the Jew tries to remind himself of what is good and what the Lord requires of him. By attempting to translate their message into reality, he endeavours to do justly and to love mercy and to walk humbly with his God.

Ceremonial in Christian Worship

MARCUS KNIGHT

Canon Marcus Knight, Canon of St. Paul's, discusses the significance of ceremonial in Christianity.

CHRISTIAN RELIGIOUS ceremonial is normally related to the public services of the Church. In this it claims derivation from the Bible, where we read of the magnificence of the worship in the Temple of Solomon and later in the second Temple. The system of Temple worship was still in operation in the time of Jesus and there is nothing in the record which indicates that he condemned it as

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such; what he condemned was lack of sincerity and misuse of traditions. Most Christians of all sections of the Church have always held that in some sense the sacrificial idea has been retained; but it is inward, it is in a unity of spirit with the self-offering of the Saviour, and a response of thankfulness to the love of God shown in the presence of Jesus as Emmanuel, God with us.

Ceremonial is always poetic and symbolical; it expresses a truth based on the Bible. It may not be absolutely necessary, as the Society of Friends has always said, but it is related to the whole sacramental idea; that as God creates matter so also he uses it to convey spiritual realities. Actions of a ceremonial kind both suggest truths about God and can be used by God towards spiritual ends.

Scriptural origins

It is important to realise that ceremonial can easily drift into magic. Magic is a way by which a superhuman power is supposed to be compelled to serve the purposes of man; religion is a way by which a superhuman power meets man and moves him to obedience. Ceremonial in religion is thus based not on the will of man, but on the will of God; and all Churches claim that the ceremonial they observe has a Scriptural basis.

Some ceremonies are connected with liturgical worship in which all share, for instance in the Holy Communion; others are connected with individual persons, who while members of the whole society may also appear as individuals before God in a special situation, for example when someone is confirmed or ordained. In a public service there is then a moment of individual offering and blessing within the common action.

One ceremony has very ancient roots in Christianity as in Judaism: the laying on of hands. The ceremonial suggests a link between two persons in the presence of God, to convey a blessing, and in some cases to convey authority. It is an outward expression of a prayer. Moses laid his hands on Joshua; Jacob laid his hands upon the heads of Ephraim and Manasseh in blessing; Jesus laid his hands upon young children and blessed them, and in healing he sometimes used the same gesture. In the early Christian Church the laying on of hands was associated with baptism, and also with setting men apart for special work. The ceremonial is retained in the Anglican Church, with much the same idea of blessing, authority and commission

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with prayer, in Confirmation, the Ordination of deacons and priests, and the Consecration of Bishops.

Water is also used for ceremonial purposes in the Christian Church, both at Baptism and in Holy Communion. As in the Old Testament, water is a symbol of refreshment and life, and also a symbol of cleansing. John the Baptist baptised in the River Jordan those who accepted his call to repentance; and although Jesus never seems to have baptised we are told that his disciples did so. Not until after the beginning of the Christian Church did baptism assume its full importance, as a symbol of a break with the past and of entry into the new age and new society.

Holy Communion

The other symbols of common life in the Bible are bread and wine, used in the Jewish *Kiddush* as symbols of the creative power of God in nature, given for man's need. In the service of Holy Communion the same symbols are used, water being usually mixed with the wine in recognition of the water and blood which flowed from the side of Christ when the spear was thrust into his body. All this is related to a number of ideas: the new Covenant; the Messianic banquet; the self-giving of the Suffering Servant, with whom the believer becomes identified in an act of self-offering and obedience, so that when with faith he receives the bread and the wine, the life of God enters into Him. Part of the ceremonial prior to the Communion is the Offertory, when the bread, wine, and water, together with the alms of the people, are brought to the Altar, symbolising man's gratitude to God for all that God has given him in the material world—his home, his work, property, and life itself.

Christians share with Jews the ceremonial use of lights, especially candles. Lights burn upon the Altar; they may be carried when the Gospel is read; they are often used at Baptism, they stand around a coffin during a funeral service, and they may be carried in a procession.

Less frequent is the use of oil for ceremonial purposes. Anointing with oil was used in the Old Testament for the setting apart of Kings, and is thus still used in the British Coronation service. Oil was also associated with healing the sick, and is still so used in the Roman Catholic Church, and by some clergy in the Anglican Church, in the ceremony of unction, the special service designed for

PROFILE: DR. A. COHEN

healing the sick. Its use has no magical meaning, but is ceremonial in the sense of being an expression of prayer.

Among other ceremonies used in the Christian Church are the giving of the ring in marriage, the casting of earth on the coffin at the graveside, the blessing and carrying of palms on Palm Sunday, and in some Churches the use of incense. In recent times Harvest Festivals have been the occasion of the offering of products of industry as well as of the land. Ceremonies associated with the distribution of the Royal Maundy money have their roots in the Gospel record.

Some of these ceremonies are used everywhere in Christianity; some are omitted by various branches of the Church. Ceremonies have dangers: they may become separated from genuine prayer and true religion. But they are part of the poetry and beauty of religion, and they have teaching value as dramatic expressions of permanent truths. It may be that some ceremonies seem archaic or meaningless, but their justification lies in the fact that man is both physical and spiritual in his personality, and psychologically ceremonies form focal points around which love and dedication and prayer can be gathered, and the life of a worshipping community can express itself in action as well as in words.

Profile: Dr. A. Cohen

T. GUY ROGERS

The Rev. Dr. Abraham Cohen, whose death on May 28th was a great loss to the Jewish community of which he was so outstanding a leader, was from its formation closely associated with the Council of Christians and Jews, first as co-Chairman of the Birmingham branch of the Council, and later as a member of the Council's national executive. "Common Ground" has asked Canon T. Guy Rogers, who shared the Chairmanship of the Birmingham branch of the Council with Dr. Cohen, to write this Profile as a tribute to a truly great man.

DURING MY long ministry as Rector of Birmingham it was my good fortune to see something of the Jewish character and personality from two very different angles. For some years my next-door neighbour in Sir Harry's Road was Mr. Julius Brooks, the well known and highly respected art-dealer. We both shared an enthusiasm for table-tennis and fought many battles (old style) in

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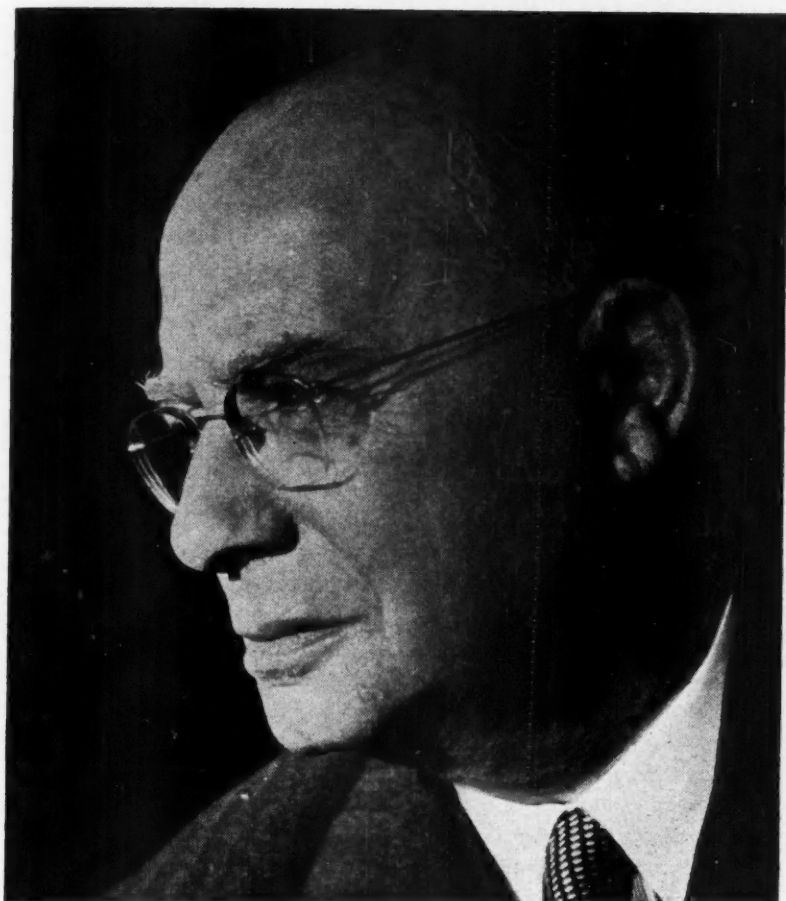
each other's homes. Through that common interest I was allowed a glimpse of Jewish social life and hospitality and to come in touch with a very gracious and disarming personality which must have contributed greatly to his success in business.

Very different was the impression made upon me when I first came in close contact with Dr. Cohen during the influx of Jewish refugees from Germany. Here was a personality to which I instinctively applied the adjective "massive." A man of the Law and the Covenant, carrying with him something of the background of the Old Testament. Confident, assured, a man of integrity and conviction—to be respected and admired rather than to be loved. At any rate I could not visualize him at the opposite end of a Table Tennis Court!

I was to modify my first impressions very considerably later on, but not the general picture of an authoritative personality of great strength of character—a natural leader—a good man to work with in dealing with the difficult problem which this invasion of refugees brought with it.

I see that in the tributes so justly paid to the really great man his friends speak of his three "careers," as a distinguished preacher and pastor, a man of affairs so able as to lead to his appointment as President of the Board of Deputies, a scholar and author of great distinction. It is with but a very small part of his activities I was directly concerned, but looking back I value greatly the co-operation which enabled me to get a better insight into the sterling qualities of his personality.

It really came about in this way. There were various groups in Birmingham dealing with the care and protection of refugees, including Jewish and Quaker organisations, Rotary and the Christian Social Council. My wife suggested a co-ordinating Committee for all concerned and received the warm support of Dr. Cohen. Out of this Co-ordinating Committee there gradually developed the Birmingham Council for Refugees with the Lord Mayor as President, enjoying the full confidence of the citizens of Birmingham, with Jews and Christians working happily together on the executive. It was in connection with the really difficult questions which arose from time to time which might have caused suspicion or ill-feeling that I came to appreciate the wisdom and patience which accompanied Dr. Cohen's strength of character. Let me give two examples:



(Photo: Jewish Chronicle)

We sometimes found (human nature being what it is) there was a tendency on the part of people taking refugees into their domestic service to exploit them. I found Dr. Cohen of great help in dealing with these complaints and in assessing their value. Sometimes the complaints came from the other side indicating that among the thousand or so people we had to look after we had some thriftless or unreasonable people to deal with. Some of the stories that reached

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us from hostels or private houses where the refugees were at work were amusing but some were aggravating and needed to be firmly dealt with. Dr. Cohen could always be depended on both for sympathy and sound judgment.

Sympathy and understanding

There were also difficulties of a more delicate kind where refugee children of the Jewish faith were living in private homes with children of the Christian faith. Here again Dr. Cohen revealed the sympathy and understanding which lay behind his somewhat austere exterior. The Council had very properly laid down the rule that there should be no interference with the religious beliefs of Jewish refugees living in Christian homes and no attempt at "proselytizing." We found there was general willingness to co-operate on those lines but it sometimes happened that with no intention in the world to break the rule, Jewish children in Christian homes found their way to Christian Sunday Schools. The explanation lay in the fact that children do not like to feel exceptional and to be left out of what other children are doing. So all would go off together unconscious or at least untroubled by credal difference. It was greatly to our advantage as a Council that so learned an exponent of Jewish orthodoxy was quick to appreciate the psychology of the situation and most helpful in trying to find the best solution. I have a shrewd idea that his own naturally "aristocratic" attitude towards the Gentile may have helped. He could not contemplate these temporary contacts doing "much harm" to an established Jewish way of life! I have heard him speak of the general attitude of Jews to Christians with what could only be described as a note of benevolent condescension. No one could have been more firmly established in his own tradition and way of life than Dr. Cohen, which made his carefully judged co-operation all the more valuable.

A unique occasion

On one occasion this co-operation went further than might have been expected—further than the Council of Christians and Jews might have felt itself competent to authorise—but with the happiest result. At the suggestion of the late Mr. Oscar Deutsch, when the persecution and destruction of the Jews was at its height, it was decided to hold a joint Service of Intercession in St. Martin's Church. Dr. Cohen and I conducted it together. I have told the story of that

PROFILE: DR. A. COHEN

unique and historic service elsewhere,* though I do not think I revealed that the crowded congregation broke down in tears before the service ended. I like to think of my austere friend Dr. Cohen in such emotional surroundings and happy in them.

Let us leave him there in the Presence of God as I close this sketch. How much I had to learn of his real self since the first beginnings of our friendship!

**In his autobiography "A Rebel at Heart" (The Autobiography of a Nonconforming Churchman) Canon Guy Rogers describes the co-operation of the Christian and Jewish communities in Birmingham in caring for refugees. With the author's permission we quote two paragraphs from that chapter.*

Our close contact with the Jewish Community bore fruit not only in personal friendship, but in other ways as well. During the height of the Nazi persecution I moved, with the cordial approval of the Archbishop of Canterbury, a vote of sympathy in the Church Assembly, which was carried with profound expressions of sorrow for the calamities which had befallen them at the hands of a corrupt Christendom. We were bidden to pray in all our churches for the Jews in their affliction. In Birmingham, where we had been so closely united, we decided to go one better. Why not pray together? The suggestion first came from the late Mr. Oscar Deutsch. I found that Dr. Cohen was in sympathy, and knew that my own Church Council would be with me in any such action. We decided to hold a united service of Christians and Jews in St. Martin's Church one Sunday in July after the evening service. The Service was drawn up by the Rev. W. G. Brown (lecturer on Religious Education at the Selly Oak Colleges), who was kindly helping me in the work at St. Martin's at that time, in collaboration with Dr. Cohen. It provided that intercessions for the Christians suffering persecution in many parts of the world should be conducted by Dr. Cohen, and that I should conduct the intercessions on behalf of the Jews. It provided also that, lest there should be any accusation of "indifferentism," we should each give the Benediction in our own use and according to the custom of our own Church.

It was a most moving service, and unique so far as I know in the history of the Church of England. The church itself was crowded with Jews and Christians sitting side by side. Something must have

happened—some movement of the Spirit of God—for the sense of strangeness was quickly banished; the congregation so tragically brought together settled into a unity. People wept quietly in sympathy with one another. The Jew prayed for the Christian; the Christian for the Jew. Ancient wrongs forgotten, we prayed to the One God for a common deliverance from a common tyranny. Spontaneously, as people went out from the service, they poured out their money to aid the persecuted all the world over.

Origins of Antisemitism

W. W. SIMPSON

FOR SOME TIME NOW I have had on my desk a book called *Genèse de l'Antisémitisme*. It is the work of a distinguished French Jewish scholar and historian, Professor Jules Isaac, who first turned his attention to this subject in 1943. His reason for doing so is movingly suggested by the dedication of his earlier volume, *Jésus et Israël*. With laconic simplicity it reads: "To my wife, to my daughter; killed by the Germans; killed simply because their name was Isaac."

But there is nothing of bitterness in either volume. His self-imposed task was "to declare war against hatred," against that "nameless hatred" which, in our day and generation, is symbolised by the horrors of Auschwitz and Belsen. His first volume was published in 1949. The second, its logical successor, in 1955. Both were published in France. Neither has yet been translated into English. Both are of great importance, however, for all serious students of the origins of this great evil.

It is true, of course, that antisemitism is not the menace today that it was twenty years ago. It remains, however, a serious problem not only abroad, but in our own country also. For, as Professor Isaac sees it, this particular form of intolerance does not stand alone. It is closely related to many other forms of racial and religious intolerance. Moreover, he distinguishes between what he calls pagan, and, to use his own sadly self-contradictory term, Christian antisemitism. The former he finds in a popular antipathy towards Jews, widely felt and sometimes violently expressed, in the ancient world. There were anti-Jewish riots in Alexandria, for example, in

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the first century B.C. This, however, Professor Isaac interprets as one of many examples of the antipathy of any majority to any non-conforming minority. We are familiar with it in our own day. It explains, in part at least, certain aspects of the attitude and behaviour of many non-Jews to Jews in some of our own cities. But it is not the whole of the story.

For there is a second kind of antisemitism differing from the first in its origin and to some extent in its effects. It is rooted in the fierce antagonism between Church and Synagogue which early in the first century resulted from their rival claims each to be the true Israel of God. It has coloured all subsequent relations between Christians and Jews. For as Dr. James Parkes, to whose pioneer work in this field Professor Isaac acknowledges his indebtedness, pointed out twenty years ago, it was out of this conflict that there developed not only the Christian caricature of the Jew, but also the Jewish caricature of the Christian.

Mutual misunderstanding

The result is, as Professor Isaac insists, that a certain blindness has befallen Jew and Christian alike, not only as concerns each other, but also in respect of their own proper functions. The result is that both are less well equipped than they ought to be for dealing, sometimes separately and sometimes in co-operation, with some of the most pressing problems of the present day, problems which are in some sense the consequences of past failures in mutual understanding.

But Professor Isaac is more than a historian. Those who have had the good fortune to meet him have come to recognise in him something also of a prophetic quality. He is concerned with the solution no less than with the causes of the problem he analyses with such learning and authority. But he is under no illusions as to the difficulties. He does not suggest, as some have done, that the sovereign remedy is to be found in some revision of Christian teaching. He recognises in the resurrection of the State of Israel a factor of very great importance, but not a panacea. Every social revolution has a part to play, providing always that human dignity is not sacrificed to dogmatic tyranny. The fight against prejudice is both essential and unlimited in its scope. But in the last resort, he insists, the Jewish problem remains a spiritual problem, the solution of which is to be sought only in a profound spiritual and religious

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renewal. "With all my powers," he concludes, "I have endeavoured to work for this renewal, this purification, without any illusion if not without hope." We can only pray that his writings may inspire many disciples, not only by their learning, but even more perhaps, by the spirit that flows through them.

Common Ground Causerie

CANON A. W. EATON

MANY OF my Christian readers will be pleased to know that the recent broadcast talks by our indefatigable General Secretary, the Rev. William Simpson, "SOME PRAYERS THAT JESUS PRAYED," can be obtained in pamphlet form, from the Independent Press at 1/3d. I was not able to hear him give the talks, but I am finding the pamphlet most informative, teaching me much of the Jewish devotional life, and therefore making me the better able to understand my fellow Jew, and his religion. I would especially recommend it to day school teachers.

* * * *

I have been much cheered by the news of an official visit to Israel by the Roman Catholic Monsignor CARLOS CUCCHETTI, whose express purpose was to further the cause of Jewish-Christian friendship. During his stay he visited the chief cities and toured the north, south and central areas of Israel. In a talk with the Press, he said: "Antisemitism is a very serious flaw in our religions and therefore I fight it with all my strength of pen, of word, and of action, for it is a disgrace to the Christian world. As far as I am concerned, the degree of excellence of Christianity can be measured by its reaction to the Semitic problem. Your faults are no less serious than ours. Antisemitism and anti-Christianity are two opposite poles of the same hatred." This official visit has brought much encouragement to those of us concerned with Jewish-Christian friendship and understanding.

* * * *

THE WORLD SCOUT JAMBOREE was a salutary reminder of the existence of this great world brotherhood which has for so long overcome

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the barriers of race and religion. I have just met an English Protestant Scouter who was responsible for the leadership of a group from Germany, the group being made up of Roman Catholics, Protestants and Jews. He told me of their early morning devotion whilst on a hike over the Welsh Mountains, which consisted of a period of silent prayer and the recitation together of the Lord's Prayer. This was taken for granted by the German Scouters, and in a later conversation they expressed surprise that it should have been questioned by the English leader.

* * * *

Incidentally the same group called forth questioning as to why the SCOUT MOVEMENT IN EUROPE should have grown with such strength since the end of the War. It was reported that all through the years of War scouting was kept alive in the Underground Movements of Germany, France and Holland. I quote my informant: "Most of our leaders died in the Concentration Camp, but Hitler never stamped out the fundamental tenets of Scouting. When the end came there were enough Scouters left to fill the vacuum caused by the break up of the Nazi Youth Movement, and Scouting has grown from strength to strength in every town and village."

* * * *

Also out of Germany comes an item of NEWS FROM BISHOP DIBELIUS who says: "The most hopeful sign for us is that over the past twelve years the Communists have not been able to find, out of some 6,000 pastors in the Eastern Zone, more than ten or twelve to join their side. In the Congregations there has been no response at all. You can see," he added, "that we have learned something from Nazi times—that against a militant ideology we must stick together and not compromise. The Church in the Eastern Zone of Berlin is sticking to its faith."

* * * *

THE DEATH OF SHOLEM ASCH removes from the field of literature one of the most notable Jewish writers of the twentieth century. Few men have been so able to interpret to the ordinary man some of the great figures of history. His breadth of vision encompassed Moses the Law giver and Uncle Moses the New York Tycoon; the chassid of Kutno and the Nazarene of Galilee; the emancipated law giver of St. Petersburg and the false Messiah of the Middle

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Ages; the Mother of the East Side and the Rebbe of Galicia; the chaltz of the Emek and the Commissar of the Kremlin. His was a penetrating pen, which often brought him into conflict with Jew and Christian alike, but he was a realist. He saw those of whom he wrote as great historical figures, whether past or present history, and so he interpreted them. His spirit and body wandered far across the world; it was not without significance that the end of his life saw him building what he hoped would be his final resting place in Israel where he said he found a peace of mind that he had discovered nowhere else in the world.

* * * *

I was much intrigued during my holiday reading *THE STRANGE STORY OF FATHER DANIEL*, the monk who wants to establish a kibbutz, i.e. a collective settlement, in Israel; and is well on the way to doing so, having just become the Head of the Carmelite Monastery on Mount Carmel. Fr. Daniel was born in Poland thirty-five years ago, and he together with his brother joined the Underground Movement and assisted in getting many of his fellow Jews to Palestine. He saw imprisonment by the Russians, and then by the Germans, who sentenced him to death. By a clever ruse and the assistance of a Polish shoemaker he was able to pose successfully as a loyal Nazi, and rose in the ranks as Deputy Commander of the German Police—the only Jew ever to become an officer of the Nazi Military Police. In this high office he organised a Jewish Underground Movement in the Ghettos, supplying arms, equipment and ammunition from the Police Stores, and laid plans for their mass escape. Eventually betrayed by some of his brethren, and again sentenced to death, he escaped and was cared for by Polish nuns. After the War he became a Roman Catholic, and now the Vatican has acceded to his request that he might go to Israel where with his brother, who is still a Jew, he is establishing a kibbutz for Catholics and Jews in Nazareth.

* * * *

FROM THE MIZRACHI FEDERATION OF GREAT BRITAIN AND IRELAND, which is concerned with the religious life of Zionism, comes the news that they are hoping to invite a few members of the Church of this country to visit the Holy Land, so that they can learn for themselves the progress that is being made in Israel. Next year will be the Tenth Anniversary of Israel's Independence, and that promises

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to be an opportune moment for such a visit. Certainly such a gesture will do much to make Churchmen in this country the more aware of what is happening in Israel. For the most part the majority of us are really quite ignorant as to all that is being built up there.

* * * *

I managed to read *SEA OF GLORY*, by Francis Thornton, whilst on holiday, and became very depressed in consequence. The subtitle of this book says it was *THE MAGNIFICENT STORY OF FOUR CHAPLAINS*. I hope you know that magnificent story—how on a freezing night in January 1943 the American ship *Dorchester*, laden with United States troops, was hit by a torpedo. Into the panic strode the four chaplains, two Protestant, one a Roman Catholic, and one a Rabbi, giving comfort and guidance to the company. Sacrificing their own life jackets, they were last seen going down with the ship, arm in arm in prayer. That is all there is. Francis Thornton has tried to explain the why and wherefore by an apocryphal biography of each. This depressed me. He seems to have forgotten that each was a man of God who would see nothing very strange in "laying down his life for his friend," and least still anything strange in common prayer at such a moment. I regret that *Sea of Glory* has been written, for I am content that the simple act of the four chaplains should by its very simplicity, humble me. Certainly I learnt enough from the act to tell me all there was worth knowing about the four chaplains.

* * * *

Finally a word to my Jewish Brethren on the occasion of their New Year. September 26th sees the *DAWN OF THE YEAR 5718*, and to all my Jewish Brethren I send my greetings, saying *Shalom*—Peace for each of you in the heart and home; Peace in the World.

The long years of history are to all of us a witness of the overruling power and love of the Eternal God. Whate'er betides, God reigns. May the New Year bring you all the further assurance of this truth. *Shalom*! I . . . we, for I am sure that in this every Christian who is in any way associated with the Council will join me . . . wish you well.

TOLERANCE—CAN IT BE TAUGHT ? By A. I. POLACK

With a foreword by ROBERT BIRLEY, Headmaster of Eton College

Revised Edition

Price 6d. (Postage 2d.)

THE COUNCIL OF CHRISTIANS AND JEWS

Kingsway Chambers, 162a, Strand, London, W.C.2.

About Ourselves

ABOUT TWO HUNDRED boys and girls from London Grammar Schools attended a conference held under the auspices of the Council of Citizens of East London, at County Hall on July 11th. The theme of the conference was "You and Your Neighbour." The opening session was addressed by Lord Attlee, the President of the Council, who told his young audience that citizenship consisted in being unselfish and considerate towards other people and that democracy would only work if every citizen took an interest in the political life of his country.

After Lord Attlee's speech two films were shown, entitled "The Toymaker" and "Boundary Lines," and then the conference split up into a number of working groups. They considered the problems of human relations raised by the films as well as by Lord Attlee's speech.

In the afternoon, the Rt. Hon. Chairman of the London County Council, Mr. R. McKinnon Wood, addressed the conference, which had assembled in the Council Chamber, on the working and administration of the Council. The day concluded with a Brains Trust in which the Rev. Canon T. J. Fitzgerald (Roman Catholic Dean of Stepney), Mr. E. W. Maynard Potts, M.A. (Headmaster of Hendon Grammar School) and Mr. George Lamming (West Indian author) took part. The Chairman throughout the proceedings was the Reverend W. W. Simpson.

THE MUSICAL RECITALS in St. James's Church, Piccadilly, mentioned in the last issue of *Common Ground*, must be counted among the most pleasant activities of the Council during recent months. Following the pianoforte recitals by Miss Harriet Cohen, C.B.E., and Miss Celia Arieli, the series came to an end with vocal music by the B.B.C. Singers, under their conductor Mr. Leslie Woodgate. At this last recital we were delighted to see in the

audience the members of the Pennsylvania State University Chapel Choir, who were then visiting this country.

We are deeply grateful to all the artists who so generously gave their services in these recitals, to Sir Arthur Bliss, the Master of the Queen's Musick, who gave his Patronage to them, and not least to the Rector and Churchwardens of St. James's Church who made the series possible.

RABBI DR. A. ALTMANN, the Communal Rabbi of Manchester, is to be this year's Robert Waley Cohen Memorial Lecturer. He will deal with further aspects of the question of tolerance, particularly as viewed from the standpoint of Jewish teaching and Jewish history. The Lecture will be held on Tuesday, November 26th, in London. Details of time and place will be sent nearer the date to all members and friends of the Council in the Greater London area, but if any readers from further afield would be able to come, and would let us have their names, we should be delighted to send them particulars.

THE COUNCIL'S Annual General Meeting in 1958 will be held on Thursday, March 6th, at 3.0 p.m. Although as we go to press this seems a long time ahead, readers may like to book the date in their diaries.

WE EXTEND sincere congratulations to the Rt. Rev. Frank Woods, Bishop of Middleton, whose appointment as Archbishop of Melbourne is announced as we go to Press. Bishop Woods succeeded the present Bishop of Birmingham as Chairman of the Manchester Council of Christians and Jews, and has been a source of great strength to the Manchester branch during his years of office. He has also

ABOUT OURSELVES

for some years been a member of the national Executive Committee of the Council, where his wise counsel has been greatly valued by all his colleagues. He is indeed the second member of that Committee to be enthroned as Archbishop during the present year, Bishop Joost de Blank's appointment as Archbishop of Cape Town having been announced a few months ago.

FOR MANY years the Council has been in touch with individual schools, Churches and Synagogues, and has provided speakers, visual aids and publications for meetings and for group discussion. It has also arranged a number of conferences for children from different schools, and has encouraged exchange visits between Christian and Jewish groups.

The experience gained in this way suggests that there is both need and opportunity for such activity on a wider scale than has so far been possible, and that a growing interest in group relations generally would make such an extension welcome in both educational and religious circles. On the other hand the Council's resources, in money and personnel, are already fully stretched, and even with present contacts it is difficult to maintain continuity or follow-up of initial discussions.

A wider impact could obviously be made if, in addition to contacts with separate groups, the co-operation of school-teachers, ministers and clergy and social leaders could be secured in bringing the Council's concern before their own groups. To this end a series of conferences for teachers and for ministers and clergy is being planned in a number of centres during the coming months, and at a later stage it is hoped to hold conferences also for social leaders.

The aim of the conferences for teachers will be to consider how through curricula and extra-curricula activities children in school can most effectively be helped to develop tolerant attitudes based on informed understanding and appreciation of

the place of different racial and religious groups in the community. Particular attention will be given to relations between Christians and Jews.

Similarly the conferences for ministers and clergy will discuss ways in which tolerant attitudes can be encouraged among Church and Synagogue congregations, and also will consider any problems or difficulties of Jewish-Christian relations in the locality.

The first three centres for these conferences, which will be held between October and December, will be Manchester, Leeds and Southend. It is hoped that in 1958 similar conferences may be arranged in other centres.

The initial conferences will be made possible by special grants received from the Joseph Rowntree Trust and the Wisdom Trust.

THE COUNCIL WAS HONOURED this year in being invited to send two representatives to a Garden Party given by Her Majesty the Queen and the Duke of Edinburgh at Buckingham Palace on Wednesday, July 24th. The privilege of representing the Council on this occasion fell to the General Secretary and his wife.

THE WILLESDEN Council of Christians and Jews has already arranged two items in their forthcoming winter programme. The first will be a Trio Team discussion on Wednesday, September 18th, at 8.30 p.m. in the Anson Hall, Chichele Road. The subject for the discussion will be "Race, Religion and Colour." The second meeting will be on Tuesday, November 5th, when the Rev. R. R. Borland, M.A., Rector of Brondesbury, will address the Council on "The Fulfilment of Old Testament Prophecies."

THE SECOND CONFERENCE of sociologists and psychologists on problems of Prejudice and Discrimination was held at the Royal Empire Society on June 15th and 16th. It considered four special proposals which had been

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tentatively put forward at the first conference in February: an enquiry into the attitude of landlords toward coloured students; the development of social studies in school and teacher training curricula; and the undertaking of research in regard to social conditions by groups of University students; and an historical survey of "sponsor-client" relationships in connection with minority groups.

It was decided on the suggestion of the Chairman of the conference, Dr. J. R. Rees (Director of the World Federation for Mental Health), that its members should form themselves into a permanent body with the title "Working Group on the Diminution of Prejudice." One of this Group's immediate tasks will be the publication of a booklet containing a symposium of its views in preparation for the second Non-Governmental Organisations Conference on the eradication of discrimination and prejudice, provisionally arranged for 1959 at Geneva. The Group itself will meet again in February, 1958, when a number of headmasters and principals of Training Colleges will be invited to take part in the discussions and advise on future educational policy.

THE MANCHESTER branch of the Council has this year continued a series of lunch-time lectures which has been of considerable interest. On January 24th the General Secretary of the Council was the guest speaker. He talked of two great Jews, about each of whom a biography had recently appeared—Judah Magnus and Martin Buber, tracing the sources of lives so different in origins to their coming together in Palestine, where in the Hebrew University of Jerusalem they both worked for the Unity of Mankind as well as for that of Jewry.

On March 26th the Venerable Edgar Stephenson, Archdeacon of Rochdale, talked about Religious Education in schools today. He drew on the experience he had gained as Divisional Director of Religious Education and gave an account of the growth of education through the British and the National Societies, to the modern

State school. He looked forward confidently to a building programme by the Church of England that would keep the Church's place in the system.

On May 14th Rabbi Goldberg gave a most interesting and inspiring talk on the origin, meaning and observance of the Passover, emphasising the family, rather than the communal nature of the Festival. Most vividly he described the meticulous preparations made in a typical Jewish home, the gathering at the Seder Table, and the actual meal, with its family jokes and teases. One realised from his talk the deeply religious basis of the Festival, in its thankfulness for Israel's deliverance.

On July 11th the speaker was the Rev. Dr. W. Lynn Crowding, who is in this country on a year's exchange from the U.S.A. He talked about the World Brotherhood Movement there, showing how it linked up with the National Council of Churches and the National Conference of Christians and Jews. The movement was nation-wide and aimed at a Brotherhood Week in every community. Dr. Crowding was one of many who would like there to be all-the-year-round activity. He made it obvious that the problems were much the same in the U.S.A. as in Great Britain, and that much the same means were used in dealing with them.

THE VALUE and importance of sound Jewish-Christian relations in the life of any great city was recently symbolised by a Special Celebration Service held in the Princes Road Synagogue, Liverpool on June 23rd last, to mark the 750th Anniversary of the granting of a Charter to the City of Liverpool. This Service, attended by the Lord Mayor and Lady Mayoress, was also attended by the Recorder of Liverpool, Judge Neville Laski, who is a strong supporter of the Council and a member for many years now of its Executive Committee. Anglo-Jewish historians may be interested to note that this was the first occasion in Anglo-Jewish history that any Judge, and above all a criminal Judge with High Court powers, has attended Synagogue in State.

Book Notes

A Jewish Understanding in the New Testament

By Samuel Danămel

(H.U.C. Press, Cincinnati, \$5.00)

One of the great difficulties faced by those who attempt to create a better understanding between Christians and Jews lies in the ignorance of either group about the other's religion. Perhaps this is less profound on the Christian side for at least the Hebrew scriptures are studied by all Christians in the course of their ordinary religious training. But the New Testament is generally an unknown book in the Jewish home and school, and such knowledge as reaches a Jewish child (or adult, for that matter) about Christianity comes in the most casual ways—from history textbooks, from gossip with Christian friends, from occasional visits to churches and cathedrals, or programmes on the B.B.C. It is likely, therefore, to be extremely fragmentary and superficial in character.

A little learning is proverbially a dangerous thing, and this book will do something to arouse the curiosity of Jewish people about the New Testament and to give them a fuller appreciation of the religion which is there proclaimed. It is the author's avowed intention to provide a medium for the better understanding of Christians by Jews. And he deserves to achieve his object, for the book not only serves as an excellent introduction to the subject matter of the New Testament and the many problems and complexities to which it gives rise, but it shows in the most compelling terms that "it is closer to us (i.e. the Jewish people) than any other sacred literature which is not our own."

A Jewish approach to New Testament studies inevitably raises all sorts of controversial issues, and this book is no exception to the general rule, but rather confirms the experience of those who have worked in the same field. But it is, perhaps, even more

startling in its judgments than its predecessors. Many of the theories, such as that each Gospel is written to meet a particular need of the growing Church are, no doubt, justified by the evidence, but perhaps the author carries the higher critical method a little too far when he comes to discuss the central figure of Christianity. The historical Jesus, he holds, is beyond recovery. "The Gospels do not in reality tell us about Jesus, but about the faith, the problems and the interests of the church which created Him."

This is the only serious flaw, however, in a book which should do much good, and which supplies a long felt need. It handles its extremely difficult and complex theme in a way which will be easily understood by the general reader. It is written with rare objectivity, yet with a deep insight into the faith which the New Testament teaches. It reveals the special difficulties, both emotional and intellectual, which a Jewish student has to overcome if he is to approach it with an open mind. It is well equipped, therefore, to become a significant and lasting contribution to the cause of religious understanding.

Jesus and the Religion of the Old Testament

By P. Mirtow

(S.P.C.K., 4s. 0d.)

The object of this booklet, published by the S.P.C.K., is to demonstrate the inter-dependence of the Old and New Testaments by showing that the religious ideas of the New are rooted in the Old, while the teachings and prophecies of the Old received their fulfilment in the New. It is, thus, a valuable text-book for the teaching of Christian doctrine and is so well arranged and written that it will certainly commend itself to teachers of religion. They will derive much help too from the lively and provocative questions for discussion appended as a footnote to each chapter.

Inevitably, the attempt to treat so complex and controversial a subject as the "fulfilment" theory within the limits of a short booklet has led to over-simplifications and these may occasionally give a somewhat misleading impression. As a rule, for instance, the author is eloquent in her praise of the Old Testament religion, but, in her anxiety to prove that the old dispensation was superseded, she uses such phrases as "The failure of Judaism was that it mistook the Law for the full and only expression of God's Will . . . It made an idol of the Law, putting it into the place of God himself." And later, referring to the Servant Songs, "When the Remnant of the true Israel had dwindled to One, they crucified him."

Such passages may be thought to overstate the case, but fortunately they are rare. In the main this is a fair-minded assessment of Old Testament religion and its relation to Christianity, and its treatment of such subjects as sacrifice, messiahship, the meaning of Torah and Hebrew prophecy is both scholarly and illuminating.

The Development of the German Public Mind

By Frederick Hertz

(George Allen & Unwin, 35s. 0d.)

The importance of this book is evident from its title. Its value will become increasingly apparent to the careful reader. No student of European or world affairs in our day and generation can afford to minimise the influence of Germany, actual and potential, on the development of those affairs. But in what does that influence consist? What are its sources? In the minds and hands of the statesman, be he diplomat or power politician? Or in some collective mind? In public opinion? Or in the interplay of the two?

This book is an essential part of the "prolegomena" to any intelligent study of these problems. Its author is under no illusion either as to the enormity or the complexity of his task. He regards the public mind "not as a uniform and persistent force such as the alleged national character, or the

public opinion much invoked by politicians." It is as composite in its formation as it is varied in its expression. For his sources the student must turn not to State documents which "usually say little about the opinions of classes without a voice in politics," but rather to religious and legal writings, to "literature, broadsheets, the verses of minstrels, folksongs and to newspapers."

It is his wide researches and his profound knowledge and appreciation of these less familiar sources that gives to Dr. Hertz's book not only its fascination but its great usefulness. This present volume is presented only as a part of a larger whole and apart from three general introductory chapters on the early influence of nature, of the Germanic traditions and of the Christian religion, deals only with the period from Charlemagne to the Peace of Westphalia. He hopes in due course to bring his study down to the present time.

To an almost encyclopaedic knowledge Dr. Hertz brings the additional advantages of the wisdom and maturer judgment of advancing years. His book is remarkable for its insight and its objectivity and it is greatly to be hoped that his expectation that the early publication of "further substantial parts" will soon be realised. In the meantime he has provided us with material of tremendous value in any attempt to understand the true nature of some of the most urgent problems of our own day.

Where so much is given it is perhaps ungracious to be critical of a small thing, but since it is no fault of this distinguished philosopher and historian that his English does not run more smoothly than it does, we venture the suggestion that a certain amount of editorial collaboration on the part of the publishers in future volumes might make for smoother reading of this so important work.

Correction

The book "*Einleitung in das Alte Testament*" by Otto Eissfeldt, reviewed in *Book Notes* in the last issue of *Common Ground*, was published by J. C. B. Mohr in Tübingen, and the book "*Das Alte Testament als Anrede*" was published by Christian Kaiser Verlag in Munich.